

Educating our Youth for Global Living in the 21st Century

The Canadian Teachers Federation has a Socratic approach to existence.

It proceeds by questioning, probing, by discussion and sometimes even by fervid disputation. It is constantly seeking the new realities that are sometimes obscured by the old norms.

But there are two other characteristics about the Canadian Teachers Federation that remind us of Socrates of old. The first is this: he refused to be bound by the confines of a city state and looked outwards to a larger world. The presence of our American brothers and Sisters here today is proof that you, in your search for a global perspective, are happy to share your search with your good neighbours to the South.

The second Socratic characteristic is on your unerring instinct for going where the true felicities of life are. Nothing shows this better than the CTF's choice of Quebec City for its 1987 trans-border conference. Indeed, so seductive is this city that when one has nestled for an hour or two on the Plains of Abraham then one wants to delay for as long as possible that other state of bliss which the New Testament describes as "nestling on the bosom of Abraham".

But there is more than felicity in the CTF's choice. This city of Quebec, so quintessentially Canadian, gives the lie to a certain wag's dubbing of Canadians as "decaffeinated Americans". Had he seen this city he would have realised that he knew little about coffee and less about Canada". For Quebec city, more than any other in North America, reminds us that history is not just thing of the past but an affair of the future too. We have to look back, certainly, but we cannot be backward looking. The accumulated experience which history brings should give us not only hindsight but insight. And it is insight into the way the World will be working in the 1990s and beyond, that those who are now at school most urgently need.

But let us begin in our search for insight where we are - in Canada. My favorite description of this country runs like thus:

"Canada is a country bounded on the North by mystery
On the South by importunity
On the East by history
and on the West by the East"

The mystery which bounds Canada on the North is, of course, the Arctic region - best described as First Chapter of Genesis country where it often seems that the Finger of God is still visibly engaged in the act of creation. I don't think I need explain what "bounded on the South by importunity" means. It is perhaps enough to say that the United States is a country of compelling enthusiasms with an overwhelming eagerness to communicate those enthusiasms to its neighbours.

A Canadian Socialist
sounds like a Con-
servative on holiday
and a Canadian
Conservative sounds
like a Socialist
at Prongh.

FANATICS for
Moderation

"Bounded on the East by history". That of course refers to the Atlantic Ocean and to Europe on the other side. For the last five centuries the Atlantic was the World's Mediterranean - its middle sea - in which most of its significant history took place, the history of the rise and fall of the great modern empires. But the most significant facet of that description is the last one: "Bounded by the West by the East".

Now-a-days the "East" is more appropriately called the "Pacific rim" and that region is of prime significance not only for Canada and the United States but the World at large. Indeed for Canada the Pacific coast is increasingly its major opportunity belt.

Make no mistake about it: a major geographic shift in the centers of economic gravity and political influence has been taking place in the last fifteen years. The Atlantic has been losing ground to the Pacific region, bordered, as that region, is by the West Coast of the United States and Canada; by Japan; by Australasia and by those highly successful, newly industrializing countries in Asia which now include such formerly impoverished countries as Indonesia and Thailand. This fundamental shift in the axis of history has been given tremendous meaning by the awakening of the "sleeping giant" of Asia: China.

I am sure that your attention is being called from time to time to what has been going on in China. That country has been rapidly forging a new kind of political economy in which Marx, Mao, Keynes and Roosevelt are all made to sup together with short spoons. Not surprisingly China has been calling upon Canadians, Americans, Europeans and Japanese to bring their human resources, their skills and their services, to help out in the development of her own human resources. All that is a tremendous portent to the future and one which we in our educational systems cannot afford to ignore.

Let me just take a leaf out of Canada's recent economic history to illustrate the meaning of this shift from the Atlantic to the Pacific. Just over twenty five years ago (1962) Canada's trade with Europe was three times greater than its trade with the Asia - Pacific region. In 1982, Canada's trade across the Pacific surpassed its trade across the Atlantic for the first time. Canadian investment in the Pacific Rim is now estimated to be equal to its investment in Europe. Canadians were taken by surprise when South Korea - long considered a less developed country - became recently a major new investor in Canada.

But there are more surprises along the way; just one example will suffice. If economic growth continues along current lines by the year 2006 the tiny island state of Singapore will have a GDP higher than of Canada, of the United States, of France, Italy and Britain. By the year 2000, Asia with its huge and burgeoning middle classes will become the center of gravity for the World's economy. It will have the world's largest and most diverse industrial capacity and it will be world leader in the new technologies that will transform industrial life.

There is a potent message in all this for those of us who live in North America. Canada and the United States are trading nations. And as the currents of trade flow across the Pacific so they should be accompanied by winds of change in our educational system.

Never forget that to do business profitably and convincingly requires not just contact and contracts; but a knowledge of context; in short a cultural sensitivity to the forms and norms of the society in which business is being done. For the way people do business is as much as expression of their culture as of their needs. And cultures are interlocking systems of signs and symbols.

The English writer G.K. Chesterton put his finger on this point eloquently a long time ago: "For in the last resort all men talk by signs. To talk by statues is to talk by signs; to talk by cities is to talk by signs. Theatres, palaces, cathedrals, temples, pyramids are an enormous dumb alphabet, as if some giant held up his fingers with stones. The most important things at the last are always said by signs. If men do not understand signs they will never understand words."

Two of the primary aims of global education, therefore, are: first to teach our young people - the generation that will be exercising citizen's responsibilities by the year 2000 - to recognize the basic changes in the world's political and economic gravity; and second, to develop the curiosity to read the signs and signals of those cultures that are becoming center stage of the world's affairs.

In short, the time has long past when one could live cosily in Toronto or Milwaukee or Detroit and be a global illiterate. To live effectively, productively and one would hope peaceably in the world of 2000 requires one to be globally literate. And that state of literacy must begin in our schools, certainly in our elementary schools, where attitudes are shaped which will remain with the students for life. One of the first things that those whom we are preparing for the next century need to understand is "The Next-Dooriness" of the world. China, Japan, Indonesia, Thailand, India, the Philippines, are all now a days on our front lawns. The human condition by the year 2006 will be one of intimacy by proximity. But there is all the difference between a workable proximity and an explosive one. And the history of multiracial societies tells us that there is no necessary connection between intimacy and amity. The source of amity is mutual understanding and the source of mutual understanding is, of course, education. Make no mistake about it, the right kind of education does not rule out conflict. What it helps to rule out is the settlement of conflicts by the humiliation or annihilation of one side.

Let me return to Canada and its geographical situation once more to illustrate a fundamental aspect of what I have been trying to say. In those older maps of the world - the ones on which your generation and mine were brought up ("Mercator's Projection") Canada stood at the top of the world in what an unfriendly observer has called "Aspic Isolation". The United States was our only real neighbour. And not a few Canadians have lived their lives on that assumption. But take a look at a globe and examine Canada's position on it and we will easily find that Canada has two immediate neighbours as well as a host of other ones. Those immediate neighbours are the two nuclear super-powers.

Canada is, in fact, a kind of pacific (peaceful) frontier between the Soviet Union and the United States. If I may borrow a phrase from the Chinese history "It is Canada, that is now the world's classic middle kingdom. For there she lies in a state vulnerable inbetweenity towards two short tempered giants who, until just recently, have been obsessed with flexing either their muscles or their missiles at each other. That condition of vulnerable inbetweenity is, arguably, at the bottom of the conspicuous internationalism that has characterized Canadian political leaders of the last two generations. But Canada is just a particularly vivid symbol of sovereign vulnerability. The truth is that all nations of the world are now caught in an interlocking web of vulnerability. As one wit recently put it "When Tokyo sneezes, Washington catches the flu, Bonn goes down with pneumonia and Ottawa protests that it was not informed about the sneeze". The real meaning of that word so easily banded about these days: "Inter-Dependence" is a condition of mutual vulnerability. In short all peoples are vulnerable to all other peoples everywhere. The world is, in fact, like a drum: strike it anywhere, and it will reverberate everywhere. Global education begins where a sense of mutual vulnerability is grasped. That is the ultimate justification for making global literates of our youth.

Let us take the argument a stage further. Let us ask ourselves a question: what it is about the 1980's that distinguishes this decade from the 1950's or the 1960's? The answer is this: the 1980's are a watershed in human history. They mark a point at which one age ended, though many people are refusing to acknowledge it and another one began though many people are failing to recognize it. The Chinese, you know, have a famous curse. It runs like this: "May you live in interesting times". This end of an era period is a most interesting time, for it is a time in which there has converged upon the world four major crises each one of which is sufficiently significant to mark the end of an era. The four crises are as follows: the nuclear crisis, the economic crisis, the ecological crisis, and the demographic one.

The effects of none of these crises can be localized. They all have threatening global implications and their convergence - that is to say, the fact that they are all happening at the same time - tells us that the philosophical assumptions on which we have based our life and the life of our civilization for the last forty years are no longer adequate to meet this horrendous confluence. They also tell us that we have a pressing need to thoughtfully and imaginatively reconstruct the global institutions (e.g. the UN, the World Bank) we created in the 1940's and 1950's. Even more we have to create new global institutions with sufficient authority to handle the problems thrown up by the increasing inter-penetration of the peoples of the global village.

Briefly expressed these four crises amount to this: first the super-powers, and some powers that are less than super, have in their nuclear arsenals the capability to render our planet either a burning waste or a nuclear winter in which the survivors of the holocaust will be slowly and painfully destroyed. And that either by intention or by accident. It is perhaps a sign of the new wind that is blowing in international affairs that the Russian leader is proposing some diminution in the stock pile of bristling nuclear warheads. Certainly that is the task of the era that is already on its way.

But as if that were not enough we have an international economic crisis dogging our heels. One of its symptoms is the Third World debt problem: the medium and long term debt of Third World countries is already over a trillion dollars. Another symptom is the fact that the United States is the world's most indebted nation: it has an external debt of 2 trillion dollars and a budgetary deficit of 200 billion dollars and an annual trade deficit of over a billion dollars. A third symptom of the economic crisis is the rise of protectionist sentiment not only in the USA but in Europe as well. All of this points to a fragile international economic system in constant danger of falling to pieces.

Finally one does not have to be a seer endowed with special powers of divination to perceive that many Third World countries will never be able to pay back their international debts. Recently when CITICORP Bank of New York decided to set aside 3 billion dollars to provide against doubtful Third World loans many other financiers were shocked. But, as one observer remarked, "With CITICORP's action the world suddenly became like the little boy who saw the Emperor had no clothes, on". Clearly, highly creative expedients will have to be adopted to prevent many Third World countries from collapsing under the weight of the debt; and equally to prevent First World Banking institutions from closing their doors in the face of those countries' inability to repay.

The zone of life, the biosphere, has been described as a film covering our planet, as thin as the dew on an apple. In this fragile realm of ongoing miracles, life (ours) is evolving through an infinitely complex interaction of land, water, air, plants and animals. It appears that we alone have the intelligence to steer this process, according to our will. What remains unclear is whether our intelligence will be governed by enough wisdom to keep the whole thing on a survival course.

In this zone of miracles, five billion people are striving for food and clean water, health and security, education and careers, the well-being of their families and communities, and maybe even a measure of comfort and pleasure in their daily lives. But the five billion will become six by the end of this century - which is only 4816 days from now. And as far as we can tell, the six billion will become ten by the end of the 21st century.

We are already putting a heavy load on our environment. The signs of strain seem to grow daily. We are losing an estimated 6 million hectares of land to the world's deserts each year. That's more than the area of Nova Scotia lost each year, that's Vermont turned to useless sand by the end of next February. And the global forest, that enriches our lives probably in even more ways than we yet understand, is shrinking still faster, at twice that rate. We are losing another Massachusetts-sized chunk of forest cover every six weeks, another Rhode Island by a week Monday.

On top of all that there is the ecological crisis. Put quite simply it amounts to this: we are in danger of killing the planet. Its most basic modes of functioning have been put under such severe strain by the activity of human kind that they are in danger of collapse. It is hard to believe, but it is perfectly true, that in the United States alone 4 billion tons of top soil are lost every year. It is horrific to recognize that over 1/3 of the earth's surface lands sustaining an estimated 850 million people are threatened with desertification. As the green house effects spreads so there will be wide spread flooding from rising seas and our best soils will become increasingly like powder. As pollutants spewed out by our industrial complexes corrupt the ozone shield the number of human and animal cancers will rise substantially. The World Environment Commission summed the whole situation up recently: a threatened ecology means a threatened economy and threatened humanity. One of the mottos that should sum up our educational philosophy is this: "We have not received the world as a gift from our parents; we have borrowed it from our children".

Finally and thoroughly connected with the ecological crisis is the demographic one. By the year 2020 there are likely to be seven billion of our own species on this planet. Those numbers would not necessarily be a disaster but for the fact that the population increase is at its highest where poverty is at its most rampant. Perhaps if I may misquote a famous saying I could put it this way "Poverty desertifies and absolute poverty desertifies absolutely". For wherever poverty is rampant the poor are forced to ransack their ecological environment to keep themselves alive. The end result would be that not just the poor but all the world will be poorer. Combination of numbers and poverty threatens to cause the collapse of the carrying capacity of our planet.

Clearly the motto "Business as usual" is no longer adequate to cope with this convergence of global emergencies. Clearly the generation that is going through the schools now will have to think new thoughts, devise new expedients, formulate new policies, create new institutions - all of them based on the inescapable fact that these crisis are all interconnected and none of them can be solved in isolation of the rest.

That is why global education is no longer a luxury for some students and some schools but an absolute imperative for all. The question is no longer whether we can afford a global education, but whether we can afford to do without it. But lest our teachers rise up in wrath against what they regard as yet another subject added to an overcrowded curriculum, let me say this: global education is not a new subject but a philosophical attitude that should come through in the way every subject is taught. Or to put it in the vocabulary of the times, it is a perspective that creates and sustains all the teaching procedures in the classroom.

What do we gather from all this about the aims and objectives of global education? Perhaps I could summarize them under four headings: first, to make our young people aware that a new era has begun and that the crises we have pointed to indicate the end of the old one. Secondly to create through our classroom activities attitudes among the young by which those crises are judged to be soluble and not beyond the capabilities of human kind. In short that optimism is a moral duty. Third, to encourage our youth to think of creating new values that will take them and their world beyond those crises to the construction and maintenance of a new kind of international order - an order that is based more firmly on justice rather than simply on the supposedly regulatory powers of human cupidity. Fourth, to help them find or fashion symbols that will give vivid expression to those values.

I want to concentrate for a few minutes on that last one, number four, which I hope will help to pull together everything I have been trying to say to you. You remember that earlier in this presentation I quoted G.K. Chesterton on the fundamental importance of signs and symbols. I want to take that statement a little further. Although not all of us may recognize it all of the time, we do think in symbols. That is the most vivid and in some ways the only possible way in which we can get a handle on the complex realities that lie around us. As the scientists have been recently discovering, much of what we regard as rational thinking is really abstract and logical formulations of our symbolic thought.

Symbols, because they encapsulate our social vision can be either deadeningly inhibiting or creatively liberating. In short if we have the wrong symbols we may be abolishing the future in the name of the past. If we have the right symbols we may empower ourselves to create the future drawing on the experience of the past.

One of the first tasks of our educators is to encourage students to replace certain inhibitory symbols of the old era with symbols that liberate them to both create and sanely inhabit the new one. Let us look at a few examples.

I take my first example from an area of global affairs to which we have all had long exposure: the east-west conflict. It has been dominated these last forty years by a symbolic picture of the world which is known as Manichean. A modern form of a very ancient symbol, it pictures the world as a battle field occupied by two contending deities, one of them of light and the other of darkness. In our time the visible and physical expression of these two contending deities are, of course, the Soviet Union and the United States. Depending on your point of view, one of them is the deity of enlightenment and the other is the deity of darkness. If such a symbol is at the bottom of our thinking, it is bound to seep into our teaching, with the result that we constantly

think of warfare either hot or cold, of nuclear and non-nuclear arsenals and of a nerve racking minuet on the fringes of apocalypse. With such a theological symbol, it really doesn't matter whether human kind and human civilization are destroyed or reduced to the diseased conditions of a nuclear winter - provided that the right deity prevails. In short, to save the world it may be necessary to blow it up.

This symbol is inhibitory because it no longer describes the world as it is; but as it used to be some thirty years ago. This symbol is also insidious because if we come to believe in the inevitability of nuclear confrontation, we also, by the same token, come to believe in the impotence of human initiative to prevent it.

To educate our young people away from this constricting symbol we should give them a taste of Greek mythology. The two super-powers who, according to Greek legend, lived on Mount Olympus were Zeus and Hera, as combative a couple as one is ever likely to find in mythology anywhere. Super-powers in appearance, in reality their powers were always less than super; for they could do nothing on earth or in the waters that gird the earth or in the realms beneath the earth unless they negotiated with the deities who ruled over those particular domains. In short, the Greek myths indicated a multi-polar world for the Greek gods in which diplomacy, strategy, continuous dialogue and of course a degree of cunning were necessary if the supreme swells on Mount Olympus - Zeus and Hera - could get anything done effectively.

The inability of the United States or the Soviet Union to control the behaviour of countries that are as dissimilar as China or Brazil, India or Iran, Syria or Israel are indicators that we are living in multi-polar world in which super-powers are not the only cards on the table.

Such a world obviously requires not the arts of threat and brinkmanship but the arts of accommodation, compromise, negotiation and collective agreements. The guiding principle of such a world is as follows "The cure to an international conflict is to understand our interests and those of our adversary; and then seek to find measures that solves their problems in a way that solves our own".

When we turn to the world economic crisis and particularly that symptom of it which constitutes the Third World debt problem we have at hand, again in Greek mythology, a perfect symbol to illustrate the plight of the debt-ridden nations. Our generation at school were probably taught the Greek legend of Sisyphus - the unfortunate man who was condemned for all eternity to roll a stone up a steep hill and just as he got to the top it rolled right down again. That is a pretty accurate representation of what has been happening to countries like Brazil, Mexico and most of the African countries. To pay their debts they're advised to increase their exports but as the exports begin to rise so to do the

protectionist walls against them. Their interests rates show no indication to fall. And they're practically back where they started.

The Greek story of Sisyphus is a vivid and compelling symbol of a condition of continuing injustice. Applied to the debt trap of many Third World countries it will enable young people to apprehend the absurdity of the situation and therefore the necessity of finding comprehensive ways to deal it.

What is the opposite symbol? In many parts of Africa, Non-Governmental Organizations, with their genius for experiment are getting peasants on undulating land to take small stones (not huge boulders like the burden of Sisyphus) to make terraces so that when the rain comes down it is contained by those terraces. The result? The soil is not washed away, the desert does not spread, trees grow up and crops can be cultivated. The stone, which in Sisyphus' case is a repetitive symbol of death, in this case becomes a source of new life. The connection, is of course, crucial. In many African countries where between 50 and 80% of the GDP is spent in servicing debts there is no money left over to conserve the physical environment; and the desert is the only beneficiary. On the other hand where economic gains, like those small stones, can be used to boost a failing economy and revive a failing ecology genuine growth results.

The mention of ecology takes me to the next crisis: the ecological one. The industrial revolution has given us a symbol of nature which has permitted us to wreak havoc on the natural environment. It is the symbol of the machine: an entirely batterable but largely indestructable entity. The latest visual version of that symbol is, of course, the oil rig: nature is seen as an eternal oil rig inexhaustably pouring force its substance for increasing consumption by human kind.

Nothing could be further from the truth. First the poets with their probing intuition and more recently the environmentalists with their scientific studies have been telling us that nature is not a machine but an organism. And like every organism it is eminently destructable if it is not treated with nurturing care. But we have added another symbol to compound our felony. The symbol of nature as a garbage dump: a garbage dump that will take any pollutant and any poison and simply dispose of them in ways still mysterious to us. The combination of two symbols of such insidious power and pervasiveness is at the bottom of phenomena like acid rain; the decline of water sources over vast areas of North-America and elsewhere; and the destruction of vast treasures of plant and animal life in the Amazon region.

What symbol should we replace these destructive ones with? Perhaps the most beautiful and telling of them all is a symbol known to many North-Americans through the presence of Ukrainians amongst us. It is the Ukrainian Easter Egg. That egg is fragile enough to smash into pieces if it is dropped. Yet at the same time it carries the power of new life and rich nutriment for human beings. Beautiful in its natural state it is made even more beautiful by the delicate and minute artistry of the human hand. It is the perfect symbol for nature - it depicts her fragility, her powers of creation, sustenance, recovery and resurrection. Like the Ukrainian Easter Egg, indeed like all eggs, nature needs careful nurturing in order to perform her miracles.

An equally potent symbol of nature, not as machine but as organism, is, of course, the tree. Assemble the right conditions at the base and the tree will take root and shoot up from the earth. It will then take in carbon dioxide and give out oxygen, besides conferring up on the landscape around it the blessing's of filtered water and the protection of the soil. On the other hand cut down trees on the highest reaches of a landscape and the soil erodes, rivers swell with unfiltered water; floods and inundations follow. Cut down the trees in the Amazon Basin without being careful to replant them and not only does humanity loose yet uncatalogued medicinal treasures but the whole climate of the area changes causing climatic changes in other regions. Cut down trees and vegetations in Africa and the advancing desert is the only beneficiary.

Not suprisingly, the tree is a high symbol of life and wisdom in the literature and theology of all the world's great religions. The Jewish and Christian Bibles begin with a garden and humankind wisely resident in it. The Crucifixion story represents a dead man on a dead tree and the resurrection takes place, as you know, in a flowering garden and Mary Magdalene mistakes Jesus for the gardener.

But the tree is not only a symbol of the recuperative, restorative and regulatory powers of nature. It is also a fitting symbol for the way in which development takes place. We have learned to over the last thirty years that "top-down" development, like water trickling out of a hydro-electric dam, leaves the poor exactly where they were before, or poorer. On the other hand, we have come to realize that if, like the tree, you assemble the right conditions at the base, that is to say you begin with the communities at the bottom of society, then real development begins to take place as people take charge of their surroundings and begin pushing their limitations outwards.

The symbol of the tree is tailor-made for teachers, since it runs across numerous disciplines: literature, folklore, religion, social-studies and history. The physical fact of the tree runs across the natural sciences. And in the hands of a good teacher the tree can be an important way of linking together various subjects and giving to children a more holistic view of the world around them.

The current symbol of the demographic crisis, the crisis of the over-population of the earth, is that of a large army of famished women carrying small sticks of firewood over a vast dissicated landscape. That picture suggests a number of interesting things: first that the earth already has too many people; second that the pressure of numbers makes many poor and hungry; third that the poor and hungry wreak irreparable damage on the landscape.

Number one is not yet true: the carrying capacity of the earth has not yet reached its limit. Number two is certainly true. The population of the earth is at its greatest where the people are at their poorest. Number three has to be set in a larger context. We can sum it up this way "Insecurity begets; absolute insecurity begets explosively". The truth is that in the last thirty years many Third World governments have adopted policies usually proffered to them from the North-policies that were totally unsuitable to either their condition, their ecology or the stage of their economic growth.

The result has been the neglect of the rural farmers, the ignoring of their immense potential for food production, the increasing dependance on food aid, and the intensification of poverty all around. What we have been discovering in the last while is that the peasants of a continent like Africa immemorially understood the relationship between population, ecology and agriculture and knew how to keep the balance between them. Our modern western nostrums helped to destroy that sensitivity and that balance and the reality of large numbers of people walking over dissicated landscapes carrying bundles of firewood is the consequence.

The countervailing image comes from a lived parable enacted in a state of India recently. A large area of trees was to have been cut down by a commercial company to satisfy the hunger for paper and pulp. The men of the village were promised reasonable wages to start hacking away at the trees. But they were prevented in this "profitable undertaking" by the most immovable of barriers: their womenfolk surrounded each tree and told their men that they had to cut them up before they cut the trees down. The symbol of women and trees as mutually dependent; as protecting each other and therefore the whole ecology is one that could well find its place within our teaching practice. It has an even greater advantage than the symbols taken from Greek mythology - it is a symbol associated with a situation that actually occurred.

In short the demographic crisis is not merely a matter of sheer human numbers it is a matter of balance between the human factor and the environmental one and behind that balance or lack of it stands an international economic system that either disrupts the balance or works to preserve it.

A great Canadian scholar, Professor Northrop Frye sometime ago made this outstanding statement: "A change of imagery is often more important than a change of doctrine". He, of all Canadian scholars, has most cogently and elegantly pointed out to us how much of our thinking starts in symbols and images. I have been trying to demonstrate how many of our education processes are based, sometimes half-consciously, sometimes with total consciousness, on certain kinds of symbols. As the symbol goes, so goes the future not only of North-America but of the globe as a whole. It is fundamental to our survival as an interconnected, mutually vulnerable web of peoples in this global village that we adopt as the basis not only of our education system, but of all our thinking symbols, that release the powers of the human imagination.

Only then can we hope to survive the convergence of crisis which has brought an end to what we call the Post-War Era. Only then can we start about creating a new historical era in which our children can engage upon a new adventure, that of living collectively and with approximate peacefulness in a much shrunken globe. My teachers told me when I was in elementary school about the survival of the fittest in the long haul of evolution. At the time I thought that meant the survival of the most combative and the most efficiently pugnacious. Living at the end of the Post-War Era I have learned that the phrase "Survival of the fittest" means something entirely different. Human kind survived all its evolutionary enemies because it learned the art of cooperative survival rather than combative internecine warfare. If there is a text for global education that most certainly must be it.

Robert J. Moore
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